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INTERNATIONAL MEETING OF ABORIGINES

"Was your land also taken over by the white man?" The question was asked by an aboriginal man from Australia to an Ainu from Japan, who responded, "Well, in our case the 'white man' had yellow skin. They are called Wajin."

This exchange was reported at a meeting jointly sponsored by the NCCJ and the Ainu People's Association (APA) at the Shinsei Kaikan in Shinanomachi, Tokyo. The meeting, attended by 80 persons, was called to hear reports from two participants in ecumenical church meetings held in Indonesia and Australia.

Folkcraftsman NARITA Tokuhei, an Ainu on the board of an Ainu organization in Hokkaido, and cartoonist and member of the governing head of APA, YOKOYAMA Takao spoke. Mr. Narita, asked to attend the Indonesian meeting by the Hokkaido District of the United Church of Christ in Japan (Kyodan) and the NCCJ, was the first Ainu participant in an international church meeting dealing with aboriginal rights. His dynamic contribution at the Christian Conference of Asia's meeting in Indonesia was so significant that the participants proposed that he also attend the meeting in Australia where he was, again, the first Ainu participant.

The first ecumenical meeting, April 5-14, in Medan, Indonesia, was held under the sponsorship of the Division of Urban-Rural Mission of the Christian Conference of Asia. Forty aboriginal participants wrestled with the theme, "Aboriginal Land Concerns in Asia."

Before the meeting actually got under way the participants visited a dam construction site and a church near the site. They observed a case of modernization where the power to be produced by the dam was to provide electricity to produce aluminum for Japan. The project was forcing people off their rice-producing lands with no apparent concern demonstrated for the disruption of the society and the

culture of the local people who were displaced.

A common theme that ran through the reports of the representatives from various countries at Medan was that they were experiencing disruption of life, of culture and of language as their people were displaced for various "modernization" projects.

The report of the meeting of the World Council of Indigenous People which took place April 26 to May 2, was given by Mr. Yokoyama. There were approximately 1000 persons attending from all over the world from a wide range of minority, aboriginal and nomadic groups. Again the problem of the original inhabitants' suffering at the hand of a dominant culture was the theme.

In the discussion period after the presentations the fact was pointed out that in Japan, history is written from the point of view of the late-coming Japanese (Wajin). It was suggested that an introduction to the life and culture of the Ainu people written from their own point of view is needed.

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(Meeting of Aborigines . . .)

SHOJI Tsutomu, NCCJ General Secretary declared in his introductory remarks, "The time for looking at Ainu people just as an interesting people with strange customs is past. It is time to respond to their demands for independence."

In the discussion after the presentations it was indicated that assembling of information and setting up of communication networks to respond to Ainu problems is a must. #

AN APPEAL

USHIROKU Toshio, moderator of the United Church of Christ in Japan, in his "Statement on the Trend of the Times," called upon the Kyodan to take seriously the confession of Jesus as Lord at all levels of our life.

He particularly expressed concern over the government's steps toward rearmament and the nationalization of Yasukuni Shrine, and said that "Our failure to solve our internal problems does not excuse us from responsibility toward the world and time in which we are placed."

Drawing a parallel between the pre-World War II climate in Japan and the present historical trend, he called upon the Kyodan to "...reflect on our past experience when the Kyodan was unable to judge and act correctly, and determine not to repeat that mistake. Let us stand firmly on our faith in Jesus Christ as Lord, following him in every aspect of our life and working together to fulfill our responsibilities to Japan and the world."

God has given each of you
some special abilities;

be sure to use them to help each other

I Peter 4:7-11

U.N. International Year of Disabled
Persons

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FEDERATION OF EVANGELICAL CHURCHES MEE

The Federation of Evangelical Churches of the Kyodan (FEC) met on June 22-23 at Mitake Church, Shibuya, marking the fourth year of the group's formation. One hundred and seventeen ministers and lay persons attended.

Rev. ICHIKAWA Yasui, a member of the Kyodan Executive committee, delivered the sermon which included a critique of the Kyodan situation. He maintained that the recent Kyodan general assembly (Nov 1980) focused on social concerns and political questions. He emphasized that the church's primary task is evangelism but maintained that the Kyodan does not demonstrate this understanding. He believes that the confusion and barrenness of the Kyodan is rooted in the failure of the church to emphasize inner salvation and in its concentration on "peripheral matters."

The examination question was discussed with many offering differing opinions about whether to continue the examinations or not. At the close of the meeting the members gave thanks for their fellowship, which was seen as a gift of God and Christ who is head of the church.

(Kirisuto Shimbun July 11, 1981)

WORLD RELIGIONIST ETHICS CONGRESS HELD

The World Religionist Ethics Congress headquartered at Meiji Shrine in Tokyo held its first meeting in Tokyo from June 23 to 25, and then visited Kyoto June 26. (See JCAN 8/29/80)

The opening ceremony was attended by about 200 people from Buddhism, Christianity, Hinduism, Islam, Judaism and Shinto.

Rev. NAKAMATO Niichi, general secretary of the Japan Baptist Union, was the only participant from the Japanese Protestant community. Three Japanese Roman Catholics and a person from the Eastern Orthodox Church were present. At this meeting Shinto was accepted as one of the major world religions.

A Shinto emphasis at this meeting was that other religions could learn from Shinto's broad tolerance of other cultures.

(continued on p. 2)

World Religionist. . .)
religions. The point was made
at Shinto's grand purification ceremony
not just a custom in society but in-
cludes a never-ending prayer for harmony
between man and nature. According to a
Shinto spokesman the role of a Shinto
priest is to carry out the transmission
of the genealogical record of the Japanese
people from the past into the future.

The congress adopted a message that em-
phasized the importance of religious free-
dom and recognized that suspicion and mis-
trust between political blocks and related
religions is a problem. It declared that
all religions must work together to
achieve a just and lasting peace between
all nations and people."

At a press conference SUGIYA Yoshimizu
of the Japan Conference of Religious Rep-
resentatives suggested that it would be
meaningful to have the World Religionist
Congress meet in many parts of the
world.

(Kirisuto Shimbun July 11, 1981)

FIRST ASIAN SOCIAL WORKERS CONSULTATION

Forty five persons attended the first
consultation for Asian Christian (church
related) Social Work held in Tokyo on June
1, sponsored by the Japan Christian Social
Work League. Twelve directors of Korean
Christian social welfare institutions
led by RO Sang Kak of the Korea Church
Service Association and three Hong Kong
delegates headed by NG Shui Lai from the
Hong Kong Christian Service gathered at
the Japan Christian Center for the first
Asia Christian Social Work Consultation.

The chairperson of the Japan Christian
Social Work League, ABE Shiro, welcomed
the group. Two participants from India
were included since they happened to be
in Japan for field training with the Agape
Workshop of Japan Church World Service.
A person from the Philippines presently
training at Asian Rural Institute also
joined the group.

The program developed as a continuation of
the fellowship of Japanese and Korean
church related social workers who decided
to expand their outreach to include other
countries.

Korean and Hong Kong representatives gave
reports on Christian efforts in the wel-
fare programs in their respective coun-

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tries, and there was also a report from
a Japanese representative. Common con-
cerns and ways of cooperating in the
future were discussed. The social wel-
fare situation in other Asian countries,
when compared with Japan, is at the be-
ginning stage and therefore there are
particular problems. It was felt that
exchange programs would be helpful to
each country.

The guests from Korea and Hong Kong vis-
ited the Kobokan Settlement House and
San Iku Kai Hospital in Tokyo. A field
trip was made to the Seirei Multi-Social
Welfare Services facility in Hamamatsu,
and the Suijo Rimpokan Children's Home
in Osaka.

-by WATANABE Keiichi

A LIGHT IN KAMAGASAKI - IRISA AKEMI

The following is an interview with IRISA
Akemi, a worker in Kamagasaki, Osaka, the
largest slum area in Japan, populated by
day laborers:

Q. Tell us why you became a case worker
at Kamagasaki.

A. When I was a child, I wanted to be-
come a nurse. After I received my nur-
se's stripe I went to talk with Dr. IWA-
MURA (then a medical missionary to Nepal)
and told him that I would like to go to
Nepal as a nurse. He said that nurses
are needed not only in Nepal, but in
Kamagasaki. Since the people in Kama-
gasaki are all men, I thought the work
would be too difficult for me. I wanted
to hear what God would say to me, so I
read Matt. 25:31-46. Mother Teresa's
book also gave me courage to go to Kama-
gasaki.

Q. Were there any objections to your
decision?

A. Everybody opposed me. I didn't tell
my parents because I didn't want them
to worry. After they read a newspaper
article about my work they were angry at
me, though now they accept my working
there.

Q. What kind of things are you doing
now?

A. Last year, on January 16 there was a
special committee meeting concerning the
winter program at the Kamagasaki House

(continued on p. 4)

(Kamagasaki. . .)

of Hope, the Christian activity center in Kamagasaki, where I received my assignment. I go around all day long in the streets listening to the stories of the day laborers. My main job is to find T.B. patients and arrange treatment for them. It took about three months before people accepted me. At first they would tell me interesting stories but never open their hearts. Then they began telling me about their physical problems.

Q. What was your initial impression when you started this patrolling job?

A. The hardest thing was how to handle drunken men. I had no technique to rely on. At first my only support was my faith. I sang hymns as I walked through the streets.

Q. What is your feeling now?

A. At the beginning I thought I could do something for the laborers, but actually I learned a lot from them, and so I am energized by them. Through them I learn of God's blessings to me. I try to find time to get away from Kamagasaki once or twice a year. Every time I go back it gives me great joy to realize that I am really needed in this place.

Q. What will your future work be?

A. People who live here have no address. I feel that when I see them for the first time I may also be meeting them for the last time. Each person teaches me about human weakness and the true meaning of hunger and thirst. Knowing these things, I would like to become a true Christian who can understand the pain in people's hearts. I want to mature into a person with true faith. Please pray for me.

(Kyodan Shimpō July 4, 1981)

FIRST ANGLICAN CHURCH WOMEN'S MEETING

Four hundred and twelve women from each of the eleven diocese of the Japan Seikokai (Anglican church) met at Amagisan-so, the Baptist Union Retreat House from June 29 to July 1.

While there have been various national meetings of officers from local groups, this was the first general meeting of women.

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The meeting was to celebrate the building of a retreat home--the culmination of a five year plan. There was wide participation in the project so there was also wide participation in this first general women's meeting.

Rev. WATANABE Masanao from Hokkaido challenged the audience by showing slides and reporting his experiences with refugees in Viet Nam, Bangladesh and Africa. Mr. FUKUI Tatsu, director of Shiyoh Gakuen (Shiga Prefecture) for physically and mentally handicapped, emphasized to the group the importance of "living together with" the handicapped as friends in community and not as objects of pity.

Reports of various activities were exchanged and the women returned to their churches with a feeling of having experienced a widening of their fellowship as they raised the light for mission.

-by SHIODA Sumiko
Chairperson, Women's Division
Anglican Church of Japan

RELATIONSHIP WITH DISABLED PERSONS DEEPENS CHURCH'S SENSE OF MISSION

On a recent trip to Hiroshima I attended a symposium on "The Handicapped and the Church" at the Hiroshima YMCA. I also visited Seirei-en, the Kyodan related home for the elderly. These visits gave me the chance to ask myself questions about the meaning of the church, and what living together in society means.

No matter what thoughtful answers I prepared, there was a part of the question which I could not answer in words. It was a time for me to evaluate the meaning of personhood. I experienced a cleansing of heart, meeting people who are concerned with the real issues of life.

I felt the vital energy of the churches during the meeting. The testimonies of the handicapped were powerful. They made an appeal that the church not treat the handicapped only as guests but let them participate in the church. Not many people knew the church's many

(continued on p. 5)

Disabled Persons. . .)

involvements in programs with the handicapped. I believe that the enthusiasm in the meeting hall came from their interest in sharing their involvement with their people.

Responding to the NCC's committee on the disabled and the church, Rev. AOKI Masaru (Kyodan), acting moderator of the Japan Christian Council with the Blind (Moden), and Rev. IHARA Makio (Japan Reformed Church) formed a committee for the symposium, which was attended by numerous handicapped people and others who are working with the handicapped of various churches.

People who came to Hiroshima from as far away as Hyogo, Yamaguchi and Kanagawa prefectures filled the meeting place.

Reading the story of the lost sheep in Luke 15, I talked about the 99 sheep, which may represent the Jewish society of that time. The story contains an implied criticism of society. The teaching of the lost sheep shows us that only our concern for the lost ones will bring about the salvation of our society. The conclusion was based on I Cor. 1:26-31, emphasizing that human dignity is not determined by the capability of the individual but is based on God's grace to us.

People accepted what I said, but at the same time they pointed out the reality that the churches are slow in their actions to improve society. This also challenged me.

At Seirei-en, the thing that impressed me was the relationship between the home and the church. The churches in the neighborhood support this center and also send volunteers to work there. The church gives its support and also receives much, including the deepening of its own sense of mission.

The church's task is to accept persons--not out of a sense of charity or to increase its membership but in an unconditional way. The biblical understanding of the mission of the church is deeper for those who have entered into this kind of relationship than that of the average church.

I pray that more people will participate in the support of Seirei-en and that they will thereby deepen their involvement in the life and the joy of others. #

-by SHOJI Tsutomu

HIROSHIMA REVISITED

Book Note

Hiroshima Notes, a collection of essays by award-winning novelist Oe Kenzaburō, was published in July by the YMCA Press. The English translation was done by Toshi Yonezawa, professor of English, ethics, and religion at Hirosaki Gakuin College in northern Japan; she is currently dean of the general education course, has served as college chaplain, and in May 1981 became an ordained minister in the United Church of Christ in Japan. The book was edited for publication by David L. Swain.

A moving statement about the meaning of history's first atomic bombing, Hiroshima Notes opens with an inside look at the 1963 split in the highly political anti-nuclear movement, then reminds readers (and political groups) that many A-bomb survivors still suffer in the A-bomb hospital and elsewhere. The book also looks compassionately at the lives of A-bomb victims - the aged, youth, women - and admiringly at the valiant efforts of Hiroshima doctors to care for them. Sales of the Japanese original, now in its 30th printing, have topped 480,000.

In his preface to the English edition, author Oe says, "In its Constitution, Japan has declared to its own people and to the whole world that it renounces war forever. Yet, today, there are movements afoot to revise the Constitution so as to permit rearmament, which could in time include nuclear arms. The critical moment has arrived when it will be possible to judge whether the Japanese have emerged from the tragic experience of 'Hiroshima' and 'Nagasaki' to become a new people who truly seek peace... If the forces for peace do not win, then it will be clear that we failed to learn the bitter lessons of that tragic experience. And that failure would be betrayal of those people who somehow maintained their human dignity amidst the most dreadful conditions ever suffered by humankind."

For information address the YMCA Press, 3-18 Nishiwaseda 2-chome, Shinjuku-ku, Tokyo 160, Japan ¥980 or \$4.50.



(D.L.S.)

LABOR WHITE PAPER & FEMALE WORKERS

The 1980 white paper on labor focused for the first time on women's concerns. It points out that reasons for the increase in the number of female workers during the 1970's mainly were (1) a smaller number of children in the family along with more convenient housekeeping appliances, (2) a desire to supplement the husband's income, (3) more opportunities for piece-work in the home, and (4) more women are not quitting work when they get married.

The majority of female workers are low-paid workers who often have long working hours though they are called part-time help. ("Part-time workers" frequently refers to status rather than hours worked.)

The white paper recommends:

(1) Opening other areas of work of women with employment based on ability. (2) Equal employment opportunities for women. (3) Ceasing discrimination against women in the work place. (4) Improvement of the nursery school system for working women.

The Minister of Labor, Mr. Fujio, reported on the White paper to the cabinet on July 7 and suggested that the labor laws of various European countries be examined as preparation for a re-examination of Japan's labor laws which prohibit women working late night shifts and also forbid women working in particularly dangerous work. #

FEMALE WORKERS WAGES COMPARED WITH MEN (Excluding Farmers)

	1965	1978
Australia	71.9%	93.9%
France	83.1	86.9
England	59.5	73.5
West Germany	68.1	72.9
U.S.A.	59.6('64)	61.0
Japan	47.8	54.9

Statistics - Ministry of Labor in 1980
(Male Salary = 100%)

WOMEN WORKERS IN JAPAN

Female workers make up over 33% of the work force in Japan with more than 80% of them are employed in the manufacturing industry, service industry, and the whole-sale - retail industry. 33% of these are office workers, 23% are production process workers, 13% are professional and technical employees and 11% are sales.

34% of employed female workers finished primary education, 48% finished junior

high school, and 16% finished some form of higher education.

33% are single, 65% are married. 10% are either widowed or divorced.

The overall unemployment rate in Japan is 2% but this does not include housewives who would like to work or women who have worked for a short time.

History Women entered the industrial labor market about 100 years ago. Before the post-war land reform, teen aged girls were brought from poor villages and they suffered great exploitation such as low wages, long working hours, night work and mistreatment

The Japanese pre-war situation is similar in many ways to the present day working conditions of female workers in Asian and in Third World countries.

The new Constitution in 1945 gave the labor unions right to organize, and Land reform was also instituted. For the first time women could vote, be educated with men and have equal rights in employment.

General situation Legally women have the same right to work as men but traditionally it is felt women should stay at home. The average wage of women workers, omitting those in agriculture and forestry, is 55% of men's wage.

Also women's wages do not increase significantly with age and length of service as do men's. Women often leave employment upon marriage while men continue lifetime employment. Companies often use psychological pressure to force married woman to stop working.

More than half of the working women are married women who have returned to work in their mid-thirties. Large companies hire married women as part-time employee which means they are excluded from most company benefits. They may work as much as 8 hours daily but have only short term contracts. Their wages are at the lowest level and they do not receive bonuses, paid holidays or other benefits. They may be terminated more easily from "Part time" workers.

Union members comprise only about 20% of Japan's labor force. Unions are organized within the companies rather than according to occupational or industrial lines and

As a result the unions are usually under the control of the company especially those companies which hire many women. The union officials are usually men in middle management areas who consider the company interests before the interests of women on the assembly line.

In the Production line Miss A, 27 years of age, who has worked for about ten years on the assembly line has just been medically certified by the company as suffering from a work-related illness. Her work consisted of 18 distinct steps requiring many quick moves that must be completed within 18 seconds. She had to maintain the same position with her body bent forward for three hours and forty minutes, with a ten minute break, all morning and all afternoon. The total number of parts to be assembled each was 1,280.

Another worker, who was active on the company handball team, started working in 1972. Within two years she began suffering from work-related symptoms and was certified as having a work-related illness four years after entering employment.

Another case concerns Miss M, age 37, who has worked for twenty-two years in Matsushita (National) Electric Company TV production plant. She and other workers suffered from various occupational diseases related to the neck, shoulders, arms caused by having to keep the same position for long hours under intense pressure.

Miss M. and some of her fellow workers began to complain about work conditions and formed a committee that was able to secure certification of 16 workers as having work related diseases.

Company Response The Matsushita company newspaper printed an article in 1974 suggesting exercises that might help prevent such work-related symptoms. Yet the company takes efforts to avoid having their workers go to non-company related doctors for certification of work related disease.

Responding to the exposure of the conditions of employment in many work places, the Ministry of Labor has promised to give administrative guidelines and to improve working conditions particularly concerning part-time female workers.

- SHIOZAWA Miyoko

SURVEY SHOWS COMPANIES WANT WOMEN AS MENIALS

Despite predictions that the 1980s would be the decade of the Japanese career woman, it appears that most companies still want women staff to carry out menial tasks only.

This is the finding of a survey carried out by a women's magazine published last week.

The magazine asked 500 company headquarters in Tokyo and Osaka what qualities they looked for when recruiting women staff.

Ninety-five percent said they wanted girls who were cheerful and obedient, 92.7 percent wanted cooperative girls, and 86.7 percent cited girls with a sense of responsibility.

On the other hand, very few companies mentioned leadership ability, specialist knowledge, or creative or analytical powers as desirable qualities in female employees. The survey indicated that most firms expected girl workers to perform such jobs as copying, making tea and other similar functions.

Other finds included the fact that female high school graduates stay an average four to five years at a company, junior college graduates three to four years and university graduates two to three years.

- taken from "The Japan
Times Weekly" 6/20/1981

Typical Japanese Youth?

OHASHI Michio, Waseda University law department sophomore, and 10 friends are publishing a book called the Generation Born in 1960. He points out that the class of those born in 1960 had their personalities distorted by constant pre-occupation with school entrance examinations long known as "examination hell." The anti-war and anti-US-Japan Security Treaty movements were not their concerns, according to OHASHI. "Our value system was formed as we considered how to pass exams and how to be at the top of our class." "We grew up," he continued, "with people born in the period of rapid economic

growth. We all watched the same TV shows and learned what we should not do anything out of the ordinary in the classroom. We knew, almost intuitively, that we would not be scolded if we quietly conformed."

Those born in 1960 are described as completely satisfied with the way things are. "The older generation was motivated by Japan's modernization where the goal was to catch up with the West. Now we have no particular feelings toward the West. No desire to change things."

Then something happened to Mr. Ohashi and his friends when the Tsuruga Atomic Energy Plant accidents which were reported. Until that point they had no interest in atomic energy and atomic bomb issues.

"I realized that most of the energy produced is used primarily to produce more and more things. This realization resulted in my becoming interested in nuclear power issues. Now I am not like my friends. I am on the streets collecting signatures to nuclear power related petitions."

(Asashi Shinbun 6/24/'81)

Ohashi's description of his generation is conformed in the two books which received the annual new-writers-award (from Akutagawa) in recent years. Many of the same characteristics are seen in youth in the churches. They frequently do not initiate anything preferring to conform comfortably with the flow of the majority opinion.

A Letter to the Editor:

As a citizen of the United States I am greatly disturbed because my country is increasing military expenditures and I am heartily pleased that Japan is exercising restraint. The assumption of those who increase armaments is that thereby they are promoting peace because the invincible will not be attacked. They forget that the weak can form a coalition and unseat the strong. In my country there are those who say we should possess nuclear weapons but never use them. That we would exercise such restraint is a fatuous assumption. Were we not the first to use them? In any case if they are not used the cost of their maintenance is economically ruinous. Let it be hoped that both of our countries will refrain from such folly.

Roland H. Bainton, Professor
Emeritus, Yale University

ASIAN RESOURCES CENTER PLANNED

After discussion at the March and the June meetings of the N.C.C.J. Executive Committee, a called meeting of the Executive Committee met on July 9 to consider in depth the need for an Asian Resources Center to service the various NCC related organizations involved in mission in Asia.

At the July meeting a preparation committee was set up with instructions to bring a concrete plan to the 1982 General Assembly of the N.C.C. Prof. SUMIYA Michio, formerly professor of economics at Tokyo University now serving as president Tokyo Woman's Christian University, is to be nominated as chairperson of the preparation committee.

The loss of the CCA's office of International Affairs in Tokyo gave added impetus to fulfill a need recognized by many Christians concerned about mission based Japan in other Asian countries. Not only would the center be a resource center but it would also serve as a locus for communication between various groups involved in mission in Asia.

Approval was given for the raising of ¥2,000,000 to defray expenses of the planning committee until May 31, 1982.

The first contribution was made by Mr. KOMORI Teiji, a blind professor, who was representing the Japan Christian Council of Mission with the Blind (Moden). Other contributions are being received.

"THE CHURCH IN JAPAN AND ASIA'S FUTURE"

FCM to Meet July 29-31

The 1981 annual conference of the Fellowship of Christian Missionaries in Japan will meet at Lake Nojiri considering the role of the church in Japan as it relates to Asia's future. A majority of the speakers are Japanese, some of whom are involved as Japanese missionaries in Asia.

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In "Living as a Korean in Japan", JCAN, June 1981, the name of the writer, Mr. YANG Su Ryong was inadvertently omitted. We offer our sincere apologies to our readers and especially to Mr. Yang.

- eds.

JCAN July 1981